

MAY 3: FIFTH SUNDAY OF EASTER

Acts 6:1-7 | 1 Pt 2:4-9 | Jn 14:1-12 (52) | CCC 85-90, 100, 890-891

THE TEACHING OFFICE OF THE CHURCH

- The authentic interpretation of the the Deposit of Faith takes place through the Magisterium, or teaching office of the Church
- Under the guidance of the Holy Spirit, this living teaching office is exercised by the pope, who is the successor of St. Peter and Bishop of Rome, and the bishops in communion with him
- This office can be exercised infallibly (or without error) in doctrinal proclamations (regarding faith or morals) by the pope or by the entire College of Bishops with the pope (especially in an ecumenical council)
- It can also be exercised infallibly by the pope and bishops in in their “*ordinary Magisterium*” when there is agreement on the definitiveness of a doctrine

To whom is given the task of authentically interpreting the deposit of faith? The task of giving an authentic interpretation of the deposit of faith has been entrusted to the living teaching office of the Church alone, that is, to the successor of Peter, the Bishop of Rome, and to the bishops in communion with him. To this Magisterium, which in the service of the Word of God enjoys the certain charism of truth, belongs also the task of defining dogmas which are formulations of the truths contained in divine Revelation. This authority of the Magisterium also extends to those truths necessarily connected with Revelation. (*Compendium #16*)

MAY 10: SIXTH SUNDAY OF EASTER

Acts 8:5-8, 14-17 | 1 Pt 3:15-18 | Jn 14:15-21 | CCC 1262-1274,1279-1280

BAPTISM

- In baptism, one is given new life by being united to Christ in his death and resurrection
- Being baptized in the name of the Trinity – the Father, Son and Holy Spirit – the baptized person is invited to participation in the life of the Trinity through sanctifying grace
- In baptism, one is united to Christ and his body, the Church, through the grace of justification
- Baptism also cleans the baptized of both original and personal sin

What are the effects of baptism? Baptism takes away original sin, all personal sins and all punishment due to sin. It makes the baptized person a participant in the divine life of the Trinity through sanctifying grace, the grace of justification which incorporates one into Christ and into his Church. It gives one a share in the priesthood of Christ and provides the basis for communion with all Christians. It bestows the theological virtues and the gifts of the Holy Spirit. A baptized person belongs forever to Christ. He is marked with the indelible seal of Christ (character). (*Compendium #263*)

MAY 17: THE ASCENSION OF THE LORD

Acts 1:1-11 | Eph 1:17-23 | Mt 28:16-20 | CCC 897-900, 940



THE LAY FAITHFUL

- Through faith in Christ and baptism one becomes a member of the Church, the People of God
- By virtue of their baptism, all the faithful are given a share in the priestly, prophetic and royal office of Christ
- The laity live this in away fitting the secular nature of their way of life
- The laity, therefore have a particular calling to both holiness and the apostolate, being sent out to bring Christ to the world and everyday life

What is the vocation of the lay faithful? The lay faithful have as their own vocation to seek the kingdom of God by illuminating and ordering temporal affairs according to the plan of God. They carry out in this way their call to holiness and to the apostolate, a call given to all the baptized. (*Compendium #188*)

MAY 24: PENTECOST SUNDAY

CCC 733-741, 747

Vigil:

- Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5
- Rom 8:22-27
- Jn 7:37-39

Mass During the Day:

- Acts 2:1-11
- 1 Cor 12:3b-7, 12-13
- Jn 20:19-23

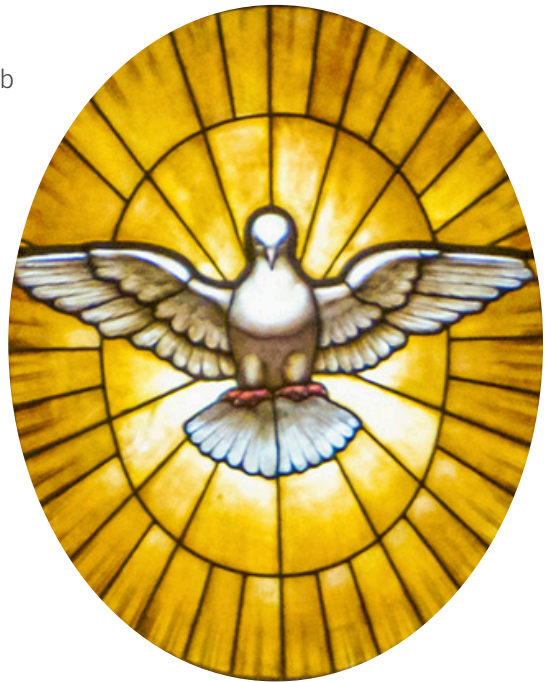
HOLY SPIRIT

- The Third Person of the Trinity who proceeds from the Father and the Son
- Sent to dwell with the baptized, restoring the “divine likeness” that is lost in sin
- Animates (gives life to) and sanctifies the Church
- Enables the faithful to live the life of the Trinity in Christ

What does the Spirit do in the Church? The Spirit builds, animates and sanctifies the Church. As the Spirit of Love, he restores to the baptized the divine likeness that was lost through sin and causes them to live in Christ the very life of the Holy Trinity. He sends them forth to bear witness to the Truth of Christ and he organizes them in their respective functions so that all might bear “the fruit of the Spirit” (Gal 5:22). (*Compendium #145*)

Extended Vigil:

- Gn 11:1-9
- Ex 19:3-8a, 16-20b
- Ez 37:1-14
- Jl 3:1-5
- Rom 8:22-27
- Jn 7:37-39



MAY 31: THE MOST HOLY TRINITY

Ex 34:4b-6, 8-9 | 2 Cor 13:11-13 | Jn 3:16-18 | CCC 249-256, 26



TRINITY

- There is one God in whom there are three divine persons, Father, Son, and Holy Spirit
- Three persons equally possess the one divine nature
- They are truly distinct from and irreducible to each other
- They are distinct by their relation to and correspondence to each other

How does the Church express her trinitarian faith? The Church expresses her trinitarian faith by professing a belief in the oneness of God in whom there are three Persons: Father, Son, and Holy Spirit. The three divine Persons are only one God because each of them equally possesses the fullness of the one and indivisible divine nature. They are really distinct from each other by reason of the relations which place them in correspondence to each other. The Father generates the Son; the Son is generated by the Father; the Holy Spirit proceeds from the Father and the Son. (*Compendium #48*)